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THE PERSONALITY OF CHRIST

Dr. Sanday¹ has followed the publication of his *Christologies Ancient and Modern* by three lectures in which he attempts to make his meaning clearer. In particular, much adverse criticism had been evoked by the apparent primacy which Dr. Sanday had given to the subconscious as the realm in which the most intimate relations to God are established. In these lectures he disclaims any intention of having espoused radical psychological views, and attempts by the use of new metaphors to establish the facts of an "inner" self which is the unifying center of the more detailed and conscious experiences of the larger self. In this center of control is "deposited" all that comes from past personal and racial experience. A very real connection is thus established between any individual's life and the largely unknown and uncatalogued spiritual forces of the universe. Dr. Sanday believes that it is precisely in this deeper personal life that we gain direct contact with God. In Jesus the relationship of this inner self to God was so perfect that he was completely controlled by Deity, whereas other men are imperfectly controlled.

Dr. Sanday's exposition is significant of the interests which come to light in most modern christological discussions. Our study of the historical Jesus has made it impossible to think of him as an inexplicably unique being whose psychic life is unlike that of other men. In order to feel the power of that historical character, we must link Jesus closely to the universal human conditions of life. The consistent outcome of this would be the definite abandonment of the sacramentalism of the Greek theology, which appealed to the magical power of the non-human in Christ, and the definite recognition of a religious life which we receive through actually sharing the religious experience of Jesus as far as we are able. Dr. Sanday's exposition, however, seems to be so strongly controlled by the older desire to discover the exact *locus* of the divine "nature" of Jesus, that the religious significance of his position is doubtful. For if, as seems to be implied in the attempt to give an actual psychological analysis of the personal life of Jesus, the divine in him is to be found *in* his human experience, and not superimposed upon it, then the theologian will defeat our own purpose if he retains the Chalcedonian demand for a *locus* of the divine incommunicably *distinct from* his human experience. It is not easy to tell whether Dr. Sanday's appeal to the unconscious, "inner" self is correlated to this Chalcedonian demand or

¹ *Personality in Christ and in Ourselves*. By WILLIAM SANDAY. Oxford: University Press, 1911. Pp. 75. 30 cents.

not. At any rate it is significant that the religious *experience* of Jesus is felt to be so important. To emphasize this means to emphasize the moral and psychological elements in our own Christian life. To center attention on a non-human "nature" means logically an appeal to magical redemption through a sacramental "real presence." Which of the two is truer to the ideal of Jesus?

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RECENT LITERATURE ON THE PENTATEUCH

The Cambridge University Press has laid the general religious public under new obligations through the recent publication of three volumes on the Pentateuch.¹ These volumes belong to the popular series of commentaries known as the "Cambridge Bible" and bring it nearly to completion. The only volumes remaining unpublished are those on Genesis, Leviticus, Deuteronomy, and Ruth. It is characteristic of English caution that the volumes on the Pentateuch have been delayed in preparation until a general consensus of scholarly opinion had been attained regarding the nature and origin of the Pentateuch. The writers place themselves unreservedly on the side of historical criticism in refreshing contrast to the point of view of the older volumes in the series, on Joshua, Judges, Samuel, and Kings.

Professor Driver's *Exodus* reveals the quality of workmanship so long familiar to students of this author's writings. His opinions regarding the date and origin of the materials in Exodus have been published already in his splendid Introduction, now in its eighth edition. His conclusions on some problems in the realm of history are of interest. He follows several scholars in supposing that not all of the Hebrews went down into Egypt and that the Habiri of the Tel-el-Amarna letters are ancestors of the biblical Hebrews. This makes it possible to harmonize the fact of the presence of Israelites in Egypt with the account on the style of Merneptah in which the Pharaoh relates that he has smitten Israel in Palestine. Professor Driver also leans toward the acceptance of the once discredited hypothesis that the Aperiu of the Egyptian

¹ *An Introduction to the Pentateuch.* By A. T. Chapman. New York: Putnam, 1911. xx+339 pages. \$1.00.

The Book of Exodus in the Revised Version, with Introduction and Notes. By S. R. Driver. New York: Putnam, 1911. lxxii+443 pages. \$1.00.

The Book of Numbers in the Revised Version, with Introduction and Notes. By A. H. McNeile. New York: Putnam, 1911. xxvii+196 pages. 75 cents.